PERSPECTIVES
ON
THE LORD'S TABLE

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Chapter 1 - Symbols - What are They?
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CHAPTER ONE

SYMBOLS : WHAT ARE THEY?

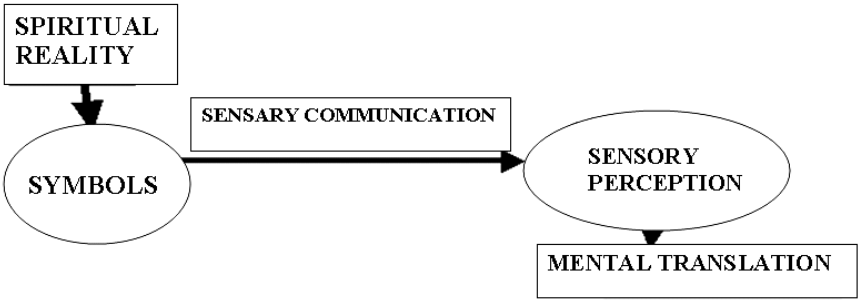
1.1 WHAT IS A SYMBOL?

We are all familiar with symbols because they pervade all our lives. It is a representation of an idea in a way that is sensible to our senses. Some examples will make this idea clear. Among the Christians we are familiar with the cross which appears in most churches. The symbol of fish was used by the early Church. Other familiar Christian symbols are the lamb and the open book. Each religion has a symbol which represent their core teaching. Thus we have cross for Christians, the crescent for Islam, the star of David for Jews, sign of Om for Hindus etc. These are visual symbols. Visual symbols are also used by institutions, clubs, organizations, companies, political parties etc.

While visual symbols are widely used, the audible symbols are not that much popular. However they are found in all walks of life. Command whistles, siren soundings, theme songs of music groups, radio stations etc are examples of these.

The written word and the spoken word are the ultimate in symbols because of their communicative power. An essay or a a speech communicates more powerfully than a static symbol. That is why the title of "The Word of God", "Kalimut Allah" is given to Jesus to emphasize that the ultimate and clearest revelation of God came to man through Christ Jesus. We get the maximum communication power when the carrier itself is the content.

What then is a symbol? A symbol is something which communicates ideas and concepts of realities which are otherwise difficult to communicate. It is simply a means of communication or a medium of communication. The process of communication is as follows:

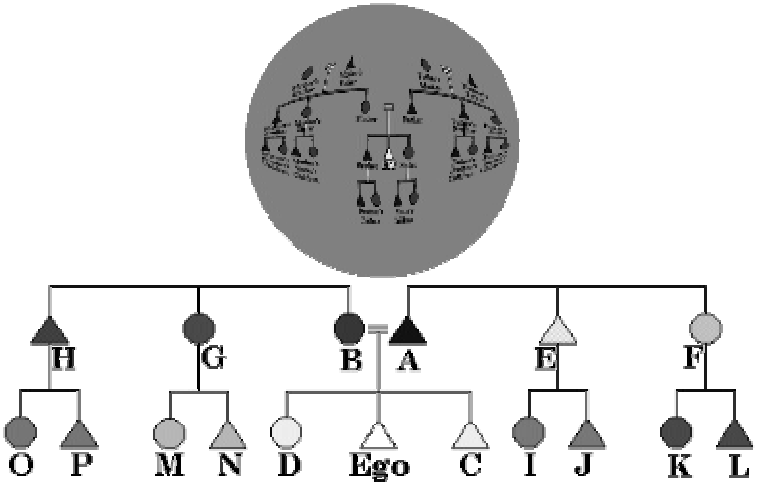


Notice that the spiritual reality is not realised as a spiritual realization through symbolic medium. It is realized as a mental concept realization. At best this can be only one to one and exact. Often it will not be an exact replication. Here is the probable problem. At this level it does not become a spiritual relaization.

1.2 SYMBOL AS A MEANS OF UNDERSTANDING

Symbols are therefore the means of teaching -learning. We go on inventing more and more symbols and better and better symbols to express our growing concepts. In language, a growing language grows in vocabulary. It cor ew words to express new ideas. As the ne l and added. For example in some lan rds for colors, because all colors ar glish languages have seven different colo ion and otherwise.

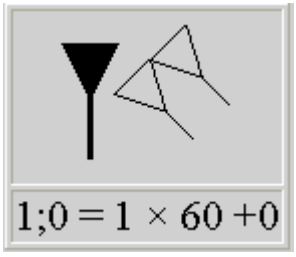
A color palette of an artist will need many different names to express his needs.



In India we have many words to denote minute details of human relationships compared to English. Uncle in English can be father's brother or mother's brother. But in most family oriented cultures (like the Sudanese culture as shown above) these differences are important and are denoted by distinct names. In science we have been coining new names. We had in fact made a committee in Kerala to coin new Malayalam terms for science.

In Mathematics we have commonly understood symbols of +,-,x,/ at the lowest level. Then in the higher classes we come across new symbols for greater than, less than ,tends to, differentiate with respect to a variable, integral of, transform of, sum of etc.

These new symbols are always used for presenting new concepts. They help in handling numbers, variables, functions etc in a better and easier way.



The placeholder zero, is one of the greatest contributions of Babylon and India to Mathematics. Can we conceive any mathematics without it. Imagine how poorly the Romans toiled with their numbers.

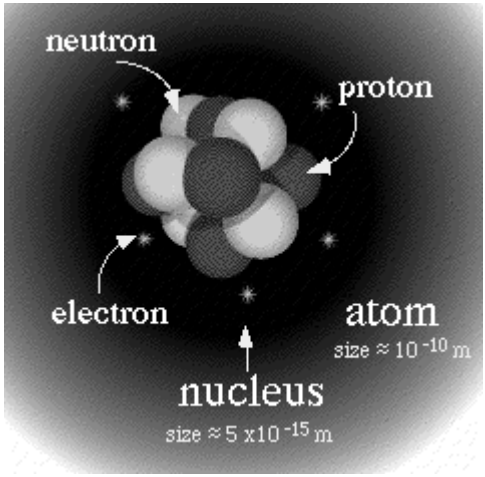
XCV / V=XIX

MMCCCXXII / CCX = XI remainder XII

Thus a good symbol helps in our understanding of the concept involved and also in the manipulation of these concepts.

A perfect symbol will perfectly represent all the details of the original concept. Thus the symbols equal to, less than, greater than, congruent to, similar to, parallel to etc denotes the subtle differences in the concept of equality..

Symbols are therefore a means of understanding the concept in greater depth. This understanding of the concept changes our understanding of the reality of the concept behind the symbols. This in turn changes our life and dealings. The important thing here is that it is not the symbols that causes the change because of its inherent qualities, but its ability to make our understanding the reality.

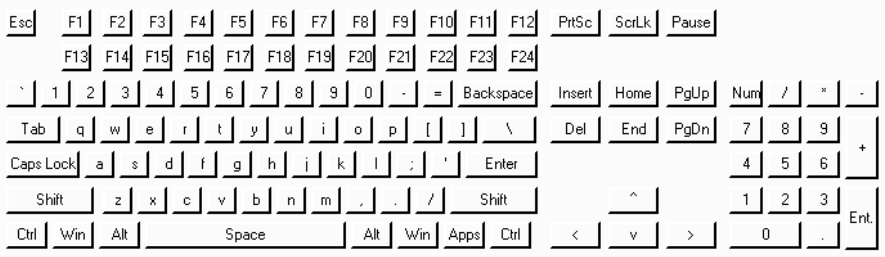


Let us take an example. The mathematical model of the nucleus led to the concept of atomic energy which was then realized in actual practice

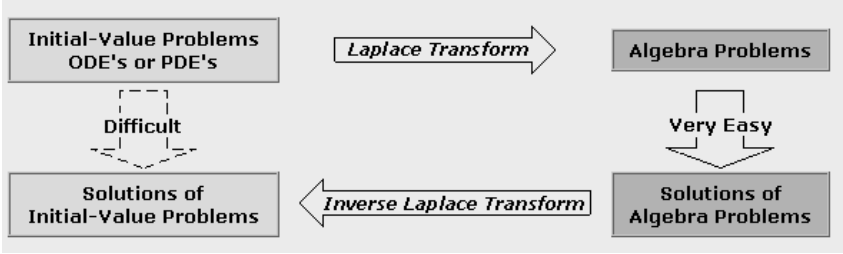
in nuclear reactors and in the atomic bombs. The nuclear models did not release the nuclear energy. It helped us to understand it and our understanding led us to the realization of the nuclear energy.

1.3 SYMBOLS - ANALOGUE OR IDENTITY

In the Occident and in modern science symbols are treated as analogues - a mapping from reality to symbol. Some times these mappings are one to one and at other times we use a one to many or many to one mapping. Here the symbols are only an image or a representation of the original reality. By inversion of mapping, it is possible to regain the original reality. One outstanding achievement in this approach is the wonderful machine now called computers. In its simpler form sounds and letters in the alphabet; the words and the written letters; the the braille letters that stand for ordinary letters; the typewriter that is assigned a letter for a button and the print that result when that button presses are all such representations.



In the orient and in the ancient worlds however, symbols were almost (if not at times absolutely) identical with the concept itself. It is a mapping which is absolutely reversible as they are identical in form and content. In this it is analogous to Laplace Transform techniques widely employed in mathematics. Very often the Laplace Transforms or Fourier Transforms are much easier to handle and solve. finally the result is transformed back to the original form by inversion. The procedural reasoning is as follows:



$$\mathcal{L}\left\{f(t)\right\} \equiv F(s) = \int_0^{\infty} e^{-st} f(t)\,dt$$

$$\mathcal{L}^{-1}\left\{F(s)\right\} = f(t)$$

Concept >> Symbol >> Analogue image in new dimension >> manipulation of images >> New relations in the image dimension >> Convert to the original dimension >> conversion to reality based on boundary conditions giving acceptable solutions.

Mathematically all solutions given by such procedures are not acceptable solutions. They are to be selected based on reality conditions and boundary conditions.

This oriental approach is based on the Maya philosophy of Sankaracharya. It rests on the philosophy that reality is simply the experience of the perceiver and has meaning only to the cognizant consciousness. Such an approach obviously gives the symbols a magical power or mystic power. The application of this is found in magic, witchcraft and spiritual healing processes. Indian magic relies heavily on Yantras, Mantras and Tantras. Yantras are visual symbols while Mantras are audible symbols. The manipulations of yantras and mantras is termed as Tantras. By tantric means the symbols are changed to produce changes in the reality itself.Chantings or repeating

a name or prayer over and over again is a means of worship suitable for fixing mind on the object of worship. It is widely used in all religions and pseudo religions. This changes the personality of the worshipper in his attitude and relation to the deity. In its finest form it finds in applications in Christian liturgies, Sufi worship of repeating the names of God, Dhams of the Hindu worship etc.

A doll representing a person may be treated for cure of sickness or for torture in the hands of an African witch doctor. An Australian witch doctor can kill an ostracized person by pointing his bone at the victim . The Sudanese Kuku tribes execute the criminals by spearing the image of the criminal in water. A Shaman can heal hysteria through ritual drumming and dancing. The sick are instantly healed at the shrines and healing meetings. The power of prayer and the healing by laying on of hands are undeniable. All these uses this transform technique.

A naive mechanistic materialistic approach will not admit any explanation for these realities. The explanation spreads over several dimensions of existence; material, psychological and spiritual. Man exists in all these dimensions and a change in one dimension will result in changes in other dimensions also. The strict cause effect relations are only vaguely understood between these dimensions.. As we have laws of physical dimensions, there are also laws in those other dimensions and also laws that govern inter-dimensional fields. Magic, witchcraft and psychology are attempts to discover these relations purely on an empirical basis based on long human experience. While there are effective applications based on generations of human experience, it has also led us into lot of fallacies and superstitions. We are still in the age of alchemy out of which have evolved the science of chemistry.

1.4 SYMBOLS BECOMES IDOLS

Because of the potency of symbols to interact with human consciousness, it is endowed with powers to transform man. The abstract symbols because of its transient nature do not produce a permanent symbols as does the more permanent visual symbols. Visible symbols in the form of pictures or sculptures becomes a permanent symbol and has tendency to degenerate into idols.

Idols or Book or Anagrams such as Om, Allah etc. becomes the object of worship. This then leads to idol worship in the strict sense of the Judeo-Christian tradition. This degeneration of symbols is found in all religions. The most idolatrous of all living religions, Hinduism do not profess idolatry. They do not worship the stone or wood, they worship the deity represented by that idol. The great advaitic teacher of all time, Shree Sankaracharya of Kaladi at the end of his travel around India, installing idols and images, finally installed a mirror.

When Aaron and the Israelites in the wilderness moulded a calf, they were not worshipping the calf, but Yahweh who brought them out of bondage from Egypt. When the ten tribes installed the Bull in Dan they were installing Yahweh who rides the bull. The Bronze serpent that was raised in the desert by Moses healed those who were

bitten by the serpents. But eventually it became an object of worship and a snare that it was eventually destroyed. (Ex. 21:9 and 2 King.18:4) All visible symbols have this tendency to degenerate into an idol. Hence Lord gave the strict law:

"You shall not make for yourselves no molten gods." Ex. 34:17

"You shall not make for yourself a graven image, or any likeness of anything that is in heaven above, or that is on the earth beneath, or that is in the water or under the earth; you shall not bow down before them or serve them." Deut. 5:8

Thus the use of symbols are a very delicate matter. the more abstract the symbol, more potent it becomes and less likely to degenerate into idols. We cannot live without symbols, but we will have to distinguish between symbols and realities and the use of symbols for our edification and growth as against falling into the pitfall of idolizing it. When the symbols ceases to be edifying, it becomes an end in itself and thereby defeats its purpose. It leads to bondage that is typical of all superstitious fallacies.

Rom. 1:22-25 Although they claimed to be wise, they became fools and exchanged the glory of the immortal God for images made to look like mortal man and birds and animals and reptiles. Therefore God gave them over in the sinful desires of their hearts to sexual impurity for the degrading of their bodies with one another. They exchanged the truth of God for a lie, and worshiped and served created things rather than the Creator --who is forever praised. Amen.

1.5 HOW TO INTERPRET AND UNDERSTAND THE SYMBOLS

Symbols do not always have a meaning in itself. For example the symbol of cross in itself has no meaning. They derive their meaning because of their association. Cross has been a symbol of death to the

Romans. Until the resurrection it was so. It became a symbol of victory over death, pardon for sin through sacrifice etc because of its association with Jesus. However in some ancient cultures, a modified form of cross was the symbol of life (as in Egypt and India) Hence we notice that the symbol receives its meaning in the context of the culture. This has actually created problems to Bible translators in some areas. For example, Jesus is pictured as the good shepherd. In some countries, the job of keeping the sheep is delegated to the mentally retarded or those whose skills are limited that they cannot enter into the status of a warrior. All symbols received their meaning by attribution. In the final analysis the written word and sound also are symbols and their meaning is simply attributed by the people who talk that language. Through the ages a word will change its meaning. One such example is the word "Charity" in English. Charity meant love in the period of King James. !Corinthians 13, the chapter on love was the chapter of charity. Today the word Charity has a totally different meaning.

So if we want to determine the meaning of the Lord's Supper we need to look into the Jewish cultural background. Any modern day attempt will probably give us only a vague and limited understanding. It may even mislead us into wrong conclusions. In the following pages we look into this aspect and look at it from various angles.

CHAPTER TWO

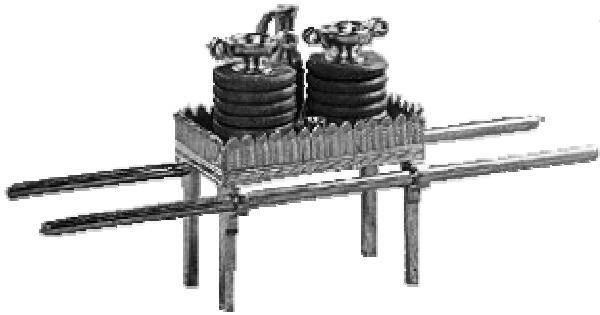
THE BREAD AND THE WINE: THEIR MEANING

THE BREAD

A symbol mostly gets its meaning and significance out of association. These associations are physical, mental, psychological, spiritual, social or cultural.

What are some of the associations with Bread?

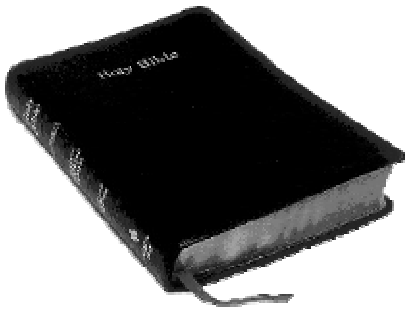
2.1 OLD TESTAMENT IMPLICATIONS

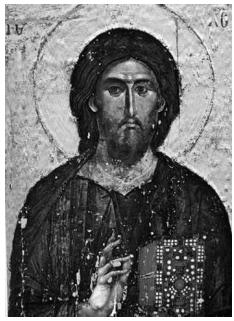


To understand what Jesus meant by the ìBread of lifeî we need to look into the Old Testament concept of bread. The symbolic representation of bread in the Old Testament arises in the context of the Shew bread, or the bread of Presence. This is referred in summary in Heb.9.2 and in detail in Lev.24.5-9 and Ex.25.30. In the holies, or in the court of the Assembly where the Israel gathered together for worship on the right hand side was a golden table on which were placed twelve bread pieces. Golden table represents the heavenly abodes where the unleavened bread is placed. Unleavened bread represents the sinless body. Thus Jesus presents himself as the Bread that came down from heaven. He is saying that He is God incarnate and sinless. There were twelve bread one for each tribe and were kept in two rows representing the Jews and the Gentiles, the whole mankind. Jesus came down for the whole mankind and for every tribe in the believers congregation. The priests were to eat it every week in a holy place and the bread were to be renewed.

Jesus is called the Word of God or the Living Word of God. The **Scripture** is the Written Word of God. Both are alike. Both are bread - food and drink for the body and spirit. The emphasis here is that for healthy living one should be continuously feeding on the Word of God in the light of the Holy Spirit to be ìcreated in Christ Jesus for good

works. (Eph.2.10), by being of the same mind, having the same love, being in full accord and of one mind (Phill.2. 2) as Jesus. Then we will be like Jesus.





The bread on the shew table was to be covered and interspersed with incense and necessarily eaten on the Sabbath day by the Levites and renewed every week. The clear indication is that the feeding on the Word must be accompanied by praise and worship and prayer (incense) and a congregational feeding of word must take place every week. The study of the Word of God must be new every week. This is the basis of Sunday services in the present day situation.

The next important symbolism of bread comes on the day of Pentecost. The details of the Pentecost is given in Ex. 34:21-22 ;Lev. 23.16-17. Pentecost took place on the 50th day after the waving of the first sheave of harvest (which represents the resurrection of Jesus). On that day two bread were placed on the table, one representing the Jews and the other representing the gentiles both to be made with leaven (representing the sinful man)

*** Pentecost** - That day leavened bread is placed on the shew bread tableinstead of the usual unleavened bread, and that only two of them.

It symbolises **mankind as a whole** - both the Jews and the gentiles who are sinful - the leaven symbolizing sin. Thus bread in general symbolises life. Pentecost is the celebration of the law giving at mount Sinai. Moses brought down the tablets of law on that day. On that day 300 apostate Israelites who worshipped the golden calf died. The Sinaitic covenant was the new beginning for the world, when people all over the world were to live by the law and take the consequence of the sin that was committed. However it was a law based on mercy. In the presence of the holiness of God all sin brings death. But in the Sinaitic covenant, not all law breaking is punishable by death, because of the presence of the Priestly intercession and the sacrificial atonement built in the law. In this sense the the leavened bread symbolised the new redeemed life of mankind.

*** In the land of Canaan the third day after the Pass over**, the first day of the week , was the celebration of the harvest, when the first fruits of the harvests are brought to the

temple as a wave offering. The first sheaves of the wheat were waved in front of the holy of holies. It represents new life and the promise of a full harvest in due course. The presentation of the two leavened loaves

therefore symbolised **manís hope and promise of redemption through Jesus. On that day Jesus roses again** as a first fruit from the dead, and presented before God, as wave offering with the hope and promise of resurrection from the dead for all believers. This is the new beginning of the New creation man.

This is exactly what is promised in Jesus. After the 50th day of resurrection, on the day of Pentecost Holy Spirit came upon both the Jews and gentiles and the church, the beginning of the New Community of Man was born.

*** Manna as bread** Jn. 6.48-5

1John 6:48-58 I am the bread of life. Your forefathers ate the manna in the desert, yet they died. But here is the bread that comes down from heaven, which a man may eat and not die. I am the living bread that came down from heaven. If anyone eats of this bread, he will live forever. This bread is my flesh, which I will give for the life of the world." Then the Jews began to argue sharply among themselves, "How can this man give us his flesh to eat?" Jesus said to them, "I tell you the truth, unless you eat the flesh of the Son of Man and drink his blood, you have no life in you. Whoever eats my flesh and drinks my blood has eternal life, and I will raise him up at the last day. For my flesh is real food and my blood is real drink. Whoever eats my flesh and drinks my blood remains in me, and I in him. Just as the living Father sent me and I live because of the Father, so the one who feeds on me will live because of me. This is the bread that came down from heaven. Your forefathers ate manna and died, but he who feeds on this bread will live forever."

1 Cor. 10:4 refers to manna as supernatural food

2.2 NEW TESTAMENT IMPLICATIONS

2.21 Wheat Represents man:

Man was created out of the dust and so is wheat formed out of the dust. Though they are formed out of the dust there is a lot of difference between the dust, the soil and the minerals and the organic molecules that form the wheat substance and man. Both have life in them. That is why wheat is a food for man. The wheat body is transformed into the human body organism by assimilation. In the same way the Jesus, the word of God becomes life to the believer when assimilated and formed part of his daily living. The process of conversion of wheat into body follows the following process.

wheat - ingestion-digestion-assimilation-body.

It is the same with the believer. Believer ingests the word of God and accepts Jesus Christ as personal Saviour. This transforms him totally and Jesus becomes part of his life. The more he ingests, more like Jesus

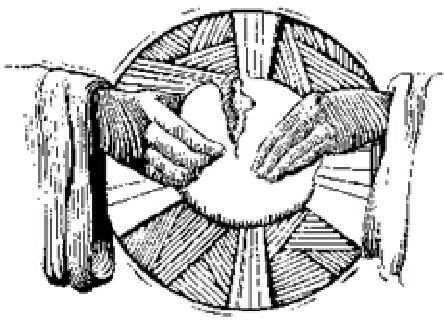
he becomes. Each believer then becomes the wheat which produces the body of Christ within the church.A grain of wheat remains as it is if left alone. But if it falls down and dies it will yield much fruit. Other grains are formed, thus increasing the body . Herein lies the message of Cross and resurrection of Christ. There is no resurrection for the fallen man unless he dies and resurrected in newness of life. It regenerates itself Jn. 12.24

2.22 Bread represents Jesus and a Christian

As the wheat is ground to flour, Jesus suffered to give his life to many. So also every Christian life is expected to show this love which is self giving. It involves suffering. Flour is mixed with oil before it is baked. Oil in the Bible represents Holy Spirit and the oil of gladness. This is what makes selfish individuals to become a coherent body of Christ rejoicing together. Unleavened bread especially represents the lives lived without sin. This is the life of Jesus. It is then kneaded and flattened and scored producing perforations in the Hebrew traditional bread. Thus the bread that Jesus took in his hands very well represented his suffering.

Isa. 53:5 But he was pierced for our transgressions, he was crushed for our iniquities; the punishment that brought us peace was upon him, and by his wounds we are healed.

The dough is to be kneaded and made into loaves, cakes and wafers and then baked in the oven, hearth or coals. Through the common suffering and experience, the individual believer becomes part of the Church the body of Christ. This bread is now ready for distribution . It is edible only when it is baked into a bread. Then it has to be broken to redistribute to individuals around to build other people. If it is eaten and digested it will give strength and vigor. So is Jesus. So is the Church. So the whole figure of bread is a beautiful symbol of Jesus and then also of believer and the Church. In receiving Jesus, believer becomes part of Jesus as a cell in the body of Christ. The church now takes the role of Jesus to bring life to the society where we live in.



John 6:48-58 I am the bread of life. Your forefathers ate the manna in the desert, yet they died. But here is the bread that comes down from heaven, which a man may eat and not die. I am the living bread that came down from heaven. If anyone eats of this bread, he will live forever. This bread is my flesh, which I will give for the life of the world." Then the Jews began to argue sharply among themselves, "How can this man give us his flesh to eat?" Jesus said to them, "I tell you the truth, unless you eat the flesh of the Son of Man and drink his blood, you have no life in you. Whoever eats my flesh and drinks my blood has eternal life, and I will raise him up at the last day. For my flesh is real food and my blood is real drink. Whoever eats my flesh and drinks my blood remains in me,

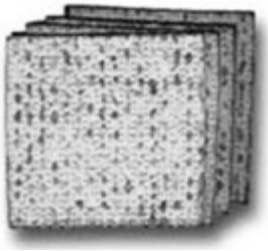
and I in him. Just as the living Father sent me and I live because of the Father, so the one who feeds on me will live because of me. This is the bread that came down from heaven. Your forefathers ate manna and died, but he who feeds on this bread will live forever."

2.23 Jesus as the Word

John Chapter 6 is a discourse on the picture of Jesus as the bread. This is a very exhaustive treatment on the symbolism where he draws definite the meaning of the symbolism to its ultimate limits.

JOHN 6: 27-59

Jesus starts his discourse in the context of the feeding of the five thousand. He then proceeds to point out that even though the bread he provided was a physical bread, people ought to be looking towards him for the real food. The real food is that sustains life - the food that endures to eternal life. The bread is called the staff of life or the food that sustains life and help it grow. (Ezekiel 4:16; 5:16; 14:13) Even though Jesus refers to bread the symbolism is for both food and drink. I am the bread of life; he who comes to me shall not hunger, and he who believes in me shall never thirst.î (Jn.6.35)



Here Jesus is presenting himself as the **sustainer of life** and not as the giver of life. In the Bible the life giver is the Spirit of God. So in defining himself as the bread, he implies his function in the Trinity. Food doesnít give life to the body, it only maintains it to be a healthy body so that it may function perfectly. The body - and I refer to the physical body - cannot function normally unless a man has Jesus within him. Without Jesus, the body decays and death will come. This is simply because without the power of the risen

Jesus it is impossible to live a righteous life here and now. Our ability to live a normal healthy life is dependent on Jesus in our life. As James points out, ìThen desire when it has conceived gives birth to sin; and sin when it is fully grown brings death.î (Ja. 1.15) Jesus is now talking about death. It is commonly told that death is to be understood as spiritual death or separation from God. Such an understanding has come from the western interpretation. But in the Semitic and Asiatic thought this distinction does not arise. Life is both spiritual and material and death is same in both cases. In both cases it is a splitting or destruction of man. Death is the result of sin. It is not antecedent to sin, but consequence of sin. So if death is to be conquered, sin must be defeated. Sin can be defeated only through Jesus. The ultimate salvation of mankind lies in Jesus, the bread of life.

Just as Jesus is represented as bread, since Jesus is the Word of God, the Word of God is also represented as bread. Just as we have to eat every day to get the strength and health for the day, we need to eat and drink from the word of God.

2.24 Bread is not life until ingested, digested and infused

All these implications are beautifully encapsulated in the liturgy of our church.

Liturgical declaration:

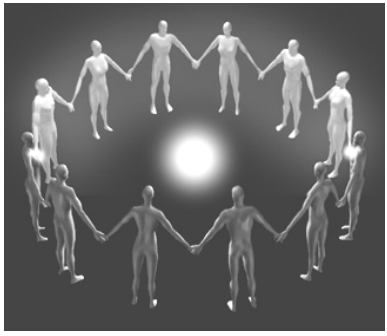
- wheat brought together from various places

- all those who labored in it, produced, worked kneaded, baked

We are part of everyone who ever lived and died from the beginning of creation. Every breath contains one molecule of air that was breathed by Adam and More of Jesus. They are changing us. We are changing

the world. We are part of every creation, and every element of universe. We therefore have the vital role of rejuvenating the decaying me, my family, my community, my nation, my earth, my universe. The communion is a reminder of this tremendous responsibility of every Christian. This oneness of humanity, oneness of universe is regained in Resurrected Jesus

2.25 One New Man



Eph. 2:15-19 by abolishing in his flesh the law with its commandments and regulations. His purpose was to create in himself one new man out of the two, thus making peace, and in this one body to reconcile both of them to God through the cross, by which he put to death their hostility. He came and preached peace to you who were far away and peace to those who were near. For through him we both have access to the Father by one Spirit. Consequently, you are no longer foreigners and aliens, but fellow citizens with God's people and members of God's household,

2.3 WINE

2.31 Excess as taboo

Drinking wine is forbidden to the consecrated -whether prophet, priest or King in the Old Testament.

Lev. 10:9 "You and your sons are not to drink wine or other fermented drink whenever you go into the Tent of Meeting, or you will die. This is a lasting ordinance for the generations to come.

Num. 6:3 he must abstain from wine and other fermented drink and must not drink vinegar made from wine or from other fermented drink. He must not drink grape juice or eat grapes or raisins.

Prov. 31:4 "It is not for kings, O Lemuel-- not for kings to drink wine, not for rulers to crave beer,

Getting drunk with wine is strongly rebuked in the bible.

Prov. 20:1 Wine is a mocker and beer a brawler; whoever is led astray by them is not wise.

Prov. 21:17 He who loves pleasure will become poor; whoever loves wine and oil will never be rich.

Prov. 23:20 Do not join those who drink too much wine or gorge themselves on meat,

Prov. 23:30 Prov. 23:31

Prov. 31:6 Give beer to those who are perishing, wine to those who are in anguish;

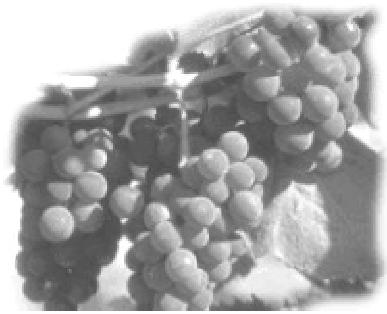
Proverbs we should remember is words of advise from the elders collected through the ages.

Deut. 32:33 Their wine is the venom of serpents, the deadly poison of cobras.

Isa. 5:12 They have harps and lyres at their banquets, tambourines and flutes and wine, but they have no regard for the deeds of the LORD, no respect for the work of his hands.

Isa. 5:22 Woe to those who are heroes at drinking wine and champions at mixing drinks,

2.32 Fruit of the land



However wine is considered part of every sacrifice in the levitical ordinance. It is the fruit of the vine and signifies the earth and all its provisions, It is considered a sacrifice without the meat and always appended with the other offerings.

Lev. 23:13 together with its grain offering of two-tenths of an ephah of fine flour mixed with oil --an offering made to the LORD by fire, a pleasing aroma --and its drink offering of a quarter of a hin of wine.

Num. 15:5 With each lamb for the burnt offering or the sacrifice, prepare a quarter of a hin of wine as a drink offering.

Num. 15:7 and a third of a hin of wine as a drink offering. Offer it as an aroma pleasing to the LORD.

Num. 15:10 Also bring half a hin of wine as a drink offering. It will be an offering made by fire, an aroma pleasing to the LORD.

Num. 28:14 With each bull there is to be a drink offering of half a hin of wine; with the ram, a third of a hin; and with each lamb, a quarter of a hin. This is the monthly burnt offering to be made at each new moon during the year.

Even the tithe may be used to buy wine or other fermented drinks to rejoice before the Lord.

Deut. 14:26 Use the silver to buy whatever you like: cattle, sheep, wine or other fermented drink, or anything you wish. Then you and your household shall eat there in the presence of the LORD your God and rejoice.

2.33 Joy, praise and laughter

Wine in general symbolised a joyful heart, praise and joy and laughter. Eccl. 9:7 Go, eat your food with gladness, and drink your wine with a joyful heart, for it is now that God favors what you do.

Eccl. 10:19 A feast is made for laughter, and wine makes life merry, but money is the answer for everything.

2Sam. 16:2 The king asked Ziba, "Why have you brought these?" Ziba answered, "The donkeys are for the king's household to ride on, the bread and fruit are for the men to eat, and the wine is to refresh those who become exhausted in the desert."

Ps. 104:15 wine that gladdens the heart of man, oil to make his face shine, and bread that sustains his heart.

It represents a life filled with the Holy Spirit. There is a lot of similarity between the actions of the Holy Spirit and the actions of the wine. Both are intoxicating. In moderation wine still retains the ability to think as in the mind controlled by the Holy Spirit.

Eph. 5:18 Do not get drunk on wine, which leads to debauchery. Instead, be filled with the Spirit.

Jesus' use of the wine and his symbolization of wine is based on this. So right from the beginning of his ministry, he emphasizes this fact. His offer is a fulness of life- not a regulated, sad, sorrowful regimen; but a free, joyful , exuberant life, which called abundant life. When Jesus speaks of sonship he emphasizes this freedom which is the key note of Paul's theology. Thus wine in the hands of Jesus symbolised new abundant life of freedom and joy. He started his public ministry by changing water into wine.

John 4:46 Once more he visited Cana in Galilee, where he had turned the water into wine.

So Jesus' announcement in the feast of weeks was taken from Isaiah.

Isa. 55:1 "Come, all you who are thirsty, come to the waters; and you who have no money, come, buy and eat! Come, buy wine and milk without money and without cost.

Finally his valedictory teaching was based on the theme of vine.

John 15:1 "I am the true vine, and my Father is the gardener.

John 15:4 Remain in me, and I will remain in you. No branch can bear fruit by itself; it must remain in the vine. Neither can you bear fruit unless you remain in me.

John 15:5 "I am the vine; you are the branches. If a man remains in me and I in him, he will bear much fruit; apart from me you can do nothing.

CHAPTER THREE

THE SACRIFICE AND THE SUPPER

3.1 PASCHAL CELEBRATIONS

3.11 FIRST PASCHA

The institution of the Lord's supper took place at the time of the celebrations of the passover festival. In order to understand the significance we need to know the historical background of the passover and the form and order of passover celebration at the time of Jesus.

Exod. 12:1-14 The LORD said to Moses and Aaron in Egypt,

"This month is to be for you the first month, the first month of your year. Tell the whole community of Israel that on the tenth day of this month each man is to take a lamb for his family, one for each household. If any household is too small for a whole lamb, they must share one with their nearest neighbor, having taken into account the number of people there are. You are to determine the amount of lamb needed in accordance with what each person will eat. The animals you choose must be year-old males without defect, and you may take them from the sheep or the goats. Take care of them until the fourteenth day of the month, when all the people of the community of Israel must slaughter them at twilight. Then they are to take some of the blood and put it on the sides and tops of the door frames of the houses where they eat the lambs. That same night they are to eat the meat roasted over the fire, along with bitter herbs, and bread made without yeast. Do not eat the meat raw or cooked in water, but roast it over the fire --head, legs and inner parts. Do not leave any of it till morning; if some is left till morning, you must burn it. This is how you are to eat it: with your cloak tucked into your belt, your sandals on your feet and your staff in your hand. Eat it in haste; it is the LORD's Passover. "On that same night I will pass through Egypt and strike down every firstborn --both men and animals --and I will bring judgment on all the gods of Egypt. I am the LORD. The blood will be a sign for you on the houses where you are; and when I see the blood, I will pass over you. No destructive plague will touch you when I strike Egypt. "This is a day you are to commemorate; for the generations to come you shall celebrate it as a festival to the LORD --a lasting ordinance.

This is the first passover and its ordinance. It celebrated the passing over of the angel of death and of the redemption of Israel and their liberation. All first born of Egypt was under death penalty. All mankind born of Adam are under the death penalty. But God provided a covering of safe haven for those who would take it. In the same way

God provided a covering from this eternal separation to those who would take it. It was a free offer. It was not limited to Israel. Even the Egyptions could take cover under it. The means of this liberation from death was the Paschal lamb. It was to be chosen properly and sacrificed in the given manner and offered in a given way. The Paschal lamb of man is Jesus who fulfilled all the requirements fully. through the blood of Jesus man will be able to avoid his condemnation.

The sacrifice was the beginning of a new life and ultimately the promise of entry into the promised land.

The animal chosen must be an-year old - who has reached the maturity. Jesus was 30 years old, the age prescribed by law for an adult male to enter into service. He was male. He was in the open before the eyes of every Israel for three and half years to prove his blemishlessness. The lamb in actuality stayed with the people inside their home and was endeared by the whole family. It was a painful offering. The lamb was then slain and the blood posted over the lintels of portal door in the form of a cross. The lamb itself was slain and skinned hanging from the door post producing the perfect symbol of cross. The symbolism was complete with the blood on top lintel and the side post with the lamb hanging in the middle. All the family was to gather around the table ready to leave on instant notice (to be raptured) and should eat the meat roasted, baked or boiled.

3.12 THE PASCHA IN THE UPPER ROOM

Jesus knew that the time for the ultimate sacrifice has come. The ordinance of the passover is going to be redundant. The ultimate liberation has come. So Jesus takes over the celebration and and changed it to the new form.This probably was the first sacrifice that Jesus ever made in his life on earth as the head of a company. An official sacrifice could be done only by a person over the age of 30. He should be sitting on a table with at least ten adults- the Company. Sacrifices are made only in Jerusalem. During the first year of his

ministry he was just starting to collect his disciples and he did not have ten disciples to meet the regulation. Jesus was in Jerusalem that day, but could not celebrate the passover sacrifice.

John 2:13 When it was almost time for the Jewish Passover, Jesus went up to Jerusalem.

John 2:23 Now while he was in Jerusalem at the Passover Feast, many people saw the miraculous signs he was doing and believed in his name.

This was the first passover during his maturity and he could not celebrate since he did not meet the levitical requirements.

During the second year he was not in Jerusalem and was in the uttermost parts of Galilee around Tyre and Sidon.

So this is the only time when he met the total requirements. But then this was also his first and the last because he was the Pascha.1Cor. 5:7 Get rid of the old yeast that you may be a new batch without yeast --as you really are. For Christ, our Passover lamb, has been sacrificed.

He could not give himself as a sacrifice and eat the passover too.

The story given in the Bible indicates that the passover celebration was done before the actual passover day.

Matt. 26:17 On the first day of the Feast of Unleavened Bread, the disciples came to Jesus and asked, "Where do you want us to make preparations for you to eat the Passover?"

[John specifically mentions that the court sessions took place on the day of the preparation of the passover:

John 18:28 Then the Jews led Jesus from Caiaphas to the palace of the Roman governor. By now it was early morning, and to avoid ceremonial uncleanness the Jews did not enter the palace; they wanted to be able to eat the Passover.

John 18:39 But it is your custom for me to release to you one prisoner at the time of the Passover. Do you want me to release `the king of the Jews'?"

John 19:14 It was the day of Preparation of Passover Week, about the sixth hour. "Here is your king," Pilate said to the Jews.

When discussing the day we should remember that for the Jews the day began at the morning at sunrise. But for the gentiles it began at midnight or loosely at the sunset. So when we are discussing we should be careful to distinguish between these two.]

This was necessary because Jesus knew that he being the Passover lamb could not eat this passover with his disciples. So he arranges it early. This was not completely out of tradition since many people did celebrate the festival early. Hence Jesus' prelude:

Luke 22:15 And he said to them, "I have eagerly desired to eat this Passover with you before I suffer. So though it was the day before the passover, it was normal for the passover lamb to be cut and the passover celebrated.

So for Jesus this was a crucial point. For human history this was the conjunction of the Old and the New. The old symbolic sacrifice is being completed in the real sacrifice in Jesus. This brings to an end the the old requirement. No more sacrifice is required. Christ our Passover has come. Now the true feast of the unleavened bread starts .

Pascha was a special sacrifice. It was not part of the old covenant. It was instituted before the covenant while Israel was still in bondage in

Egypt.. It was the foundation of the covenant that was ratified in Sion where the Church of Israel was constituted as a party. It was thus the cause and the foundation of all Levitical Sacrifices and the terms of the covenant. So also the cross of Calvary the real Pascha is performed before the consummation of the new covenant in the Kingdom of God. But it is the cause and the foundation of the new covenant - The new covenant in His Blood. Just as all Israel who were redeemed later were gathered around the Paschal table, so also Church, the redeemed today are gather around the Table of our Lord.

Luke 22:7 Then came the day of Unleavened Bread on which the Passover lamb had to be sacrificed. 8 Jesus sent Peter and John, saying, "Go and make preparations for us to eat the Passover." 9 "Where do you want us to prepare for it?" they asked. 10 He replied, "As you enter the city, a man carrying a jar of water will meet you. Follow him to the house that he enters, 11 and say to the owner of the house, `The Teacher asks: Where is the guest room, where I may eat the Passover with my disciples?' 12 He will show you a large upper room, all furnished. Make preparations there." 13 They left and found things just as Jesus had told them. So they prepared the Passover.

The Passover feast and the first Lord's Table were set in the Upper Room. This probably was the home of John Mark. It was here the news of the resurrection was reached. It was here the first Church assemblies were held.

Here are the liturgical order of the Passover ceremony at the time of Jesus according to the Traditions:

The arrangement of the table for feast was around an elongated low table. Two third of the table was covered with a table cloth where the guests ate. The remaining one third is left bare where the servants are able to bring the food and keep as the feast goes along. They sat on the floor carpet raised slightly with padded cloths. They sat with their legs away from the table leaning towards the left with their left hand holding them. This left the right hand for eating.

Matt.26:20 When evening came, Jesus was reclining at the table with the Twelve.

People sat in a U form from the right to left. The head of the Company sat at the second place from the left most. The two seats one on the left and one on the right were special. The most prominent person sat left of the head of the Company. He is the chief guest honored above others. One on the right was actually a helper friend of the Head. Usually the servants also joined the feast. They took the free end of the U table on the other side of the Chief Guest, the Head and the main Help.

Luke22:24 Also a dispute arose among them as to which of them was considered to be greatest.

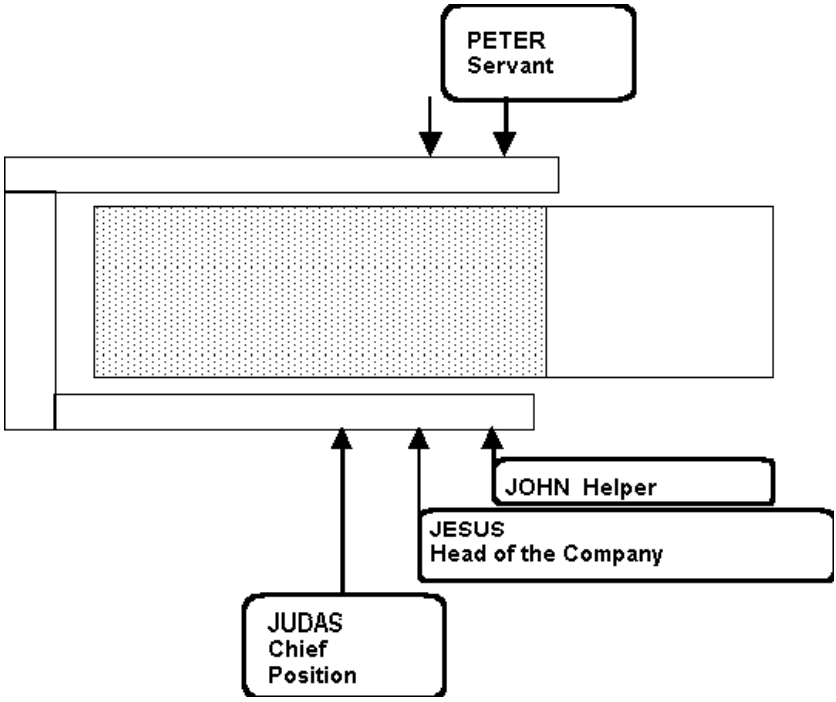
This shrouded reference indicates that there was some squabble over who should sit on the left and the right hand of Jesus at the Table.

We are not told how the disciples finally settled this issue. But from the descriptions given we could derive some information about the order. John sat on the right hand. This is the only way he could lean on Jesus's breast while reclining on the left hand.

John 13:23 One of them, the disciple whom Jesus loved, was reclining next to him. 24 Simon Peter motioned to this disciple and said, "Ask him which one he means." 25 Leaning back against Jesus, he asked him, "Lord, who is it?" 26 Jesus answered, "It is the one to whom I will give this piece of bread when I have dipped it in the dish." Then, dipping the piece of bread, he gave it to Judas Iscariot, son of Simon. 27 As soon as Judas took the bread, Satan entered into him. "What you are about to do, do quickly," Jesus told him, 28 but no one at the meal understood why Jesus said this to him. 29 Since Judas had charge of the money, some thought Jesus was telling him to buy what was needed for the Feast, or to give something to the poor. 30 As soon as Judas had taken the bread, he went out.

The fact that he gave the piece of bread to Simon indicates that he was most probably sitting on the Left hand side - the chief position. This would give Jesus the opportunity to deal with Judas directly as mentioned here without other disciples knowing what Jesus said to Judas. Peter was not close to Jesus, but he could be seen by John clearly. The most likely position of Peter was therefore opposite to John. This was the lowest position on the table. This position also gives Jesus the possibility of starting his feet washing from Peter. The arrangement is somewhat like this then.

The liturgical order of the day is also indicated in the gospels without their details. The Talmudic ritual is detailed in the Tractate Pesachim. It is modified over the history but essentially remains the same even today. This is probably because it was understood by all the Jews in dispersion at that time. The order is as follows



How come that Judas got the Chief position? Is it because he was the treasurer of the company? The passages clearly indicates that he contested for this position. Remember the sons of Zebedees once contested for the right and left hand of Jesus in Glory.

1. THE FIRST CUP - THE CUP OF THANKSGIVING

The first cup of wine poured out by the head of the company give thanks. This is the cup of the **Thanksgiving.** It consists of two parts.

1.The thanksgiving over the cup and

2. a prayer for preservation till the return of the festival next year.

The wine was to be mixed with warm water to the blood temperature by tradition blessed and was passed around.

Luke 22:17-18 After taking the cup, he gave thanks and said, "Take this and divide it among you. For I tell you I will not drink again of the fruit of the vine until the kingdom of God comes."

Jesus gave thanks over the cup which was the simple prayer "Blessed art Thou, Yahweh God, who has created the fruit of the Vine." ; but he declined for the prayer of the return of the festival. This was to be the last Passover. The next festival to look forward to is not the passover, but the Kingdom Feast.

1Cor. 10:16 Is not the cup of thanksgiving for which we give thanks a participation in the blood of Christ? And is not the bread that we break a participation in the body of Christ?

2. WASHING OF HANDS

This was followed by the first ceremonial washing of hands. Jesus took this occasion not to wash hands but to wash the feet of his disciples.

John 13:4-5 so he got up from the meal, took off his outer clothing, and wrapped a towel around his waist. After that, he poured water into a basin and began to wash his disciples' feet, drying them with the towel that was wrapped around him.

Evidently he started with Peter who was obviously surprised by the interchanged position of Master and Servant at the table.

3. BITTER HERB DIPPED IN SALT

Then the table of food was brought. Bitter herb dipped in salt water signifying the hard time Israel had in Egypt. The the table of food is then removed without being partaken. (What does this mean? Slavery. Poverty in plenty, loss of opportunity, nonfulfillment of life)

4. THE SECOND CUP

The second cup of wine poured Ritual questions are asked and the answers given

The questions are asked by the children "Why is this day different from all the others?".

The elder tells the story of Israel"s redemption and freedom journey.

5. The table of food is then brought back The explanation of the lamb is then given The second cup is then taken

6. SECOND WASHING OF HANDS

The second washing of hands then takes place.

7. THE MYSTERY OF THE THREE WAFERS

On the table there are three wafer bread separated by white clothes. The significance of these are not known to the Jews. It signifies the Trinity Father-Son- Holy Spirit. The head of the household then takes out the middle wafer (Son) and breaks it into two parts and one piece is hidden away somewhere among the cushions. (The broken body of Christ. The other half still remains with the other two in the clothes indicating the oneness of Christ with the rest of the Godhead. Jesus is both God and man)

8. FEAST BEGINS

The head of the company then takes two unleavened cakes and interleaves it with bitter radish and dips it in the sop and gives it to the Chief guest which begins the supper itself. What does this two cakes interleaved with bitter radish indicate? This is the time when the following actions took place:

John 13:18-30 "I am not referring to all of you; I know those I have chosen. But this is to fulfill the scripture: `He who shares my bread has lifted up his heel against me.' "I am telling you now before it happens, so that when it does happen you will believe that I am He. I tell you the truth, whoever accepts anyone I send accepts me; and whoever accepts me accepts the one who sent me."

John 13:21 After he had said this, Jesus was troubled in spirit and testified, "I tell you the truth, one of you is going to betray me." His disciples stared at one another, at a loss to know which of them he meant. One of them, the disciple whom Jesus loved, was reclining next to him. Simon Peter motioned to this disciple and said, "Ask him which one he means." Leaning back against Jesus, he asked him, "Lord, who is it?"

Jesus answered, "It is the one to whom I will give this piece of bread when I have dipped it in the dish." Then, dipping the piece of bread, he gave it to Judas Iscariot, son of Simon. As soon as Judas took the bread, Satan entered into him. "What you are about to do, do quickly," Jesus told him, but no one at the meal understood why Jesus said this to him. Since Judas had charge of the money, some thought Jesus was telling him to buy what was needed for the Feast, or to give something to the poor. As soon as Judas had taken the bread, he went out. And it was night.

Matt. 26:23-25 Jesus replied, "The one who has dipped his hand into the bowl with me will betray me. The Son of Man will go just as it is written about him. But woe to that man who betrays the Son of Man! It would be better for him if he had not been born." Then Judas, the one who would betray him, said, "Surely not I, Rabbi?" Jesus answered, "Yes, it is you."

9. HALLEL

First part of the Hallel was sung. The Hallels are the Psalms 113 to 118. The first two psalms are sung now.

10. BURIED BREAD

Now the children are asked to find the hidden half of the bread which they do for which the head of the house will give a reward in cash. This retrieving of the bread symbolises the resurrection of Jesus and the appearance to the disciples and their great joy. The bread is blessed and this bread is now shared by all at the table as it is passed round.

1Cor. 11:23-24 For I received from the Lord what I also passed on to you: The Lord Jesus, on the night he was betrayed, took bread, and when he had given thanks, he broke it and said, "This is my body, which is for you; do this in remembrance of me."

Luke 22:19 And he took bread, gave thanks and broke it, and gave it to them, saying, "This is my body given for you; do this in remembrance of me."

Matt. 26:26 While they were eating, Jesus took bread, gave thanks and broke it, and gave it to his disciples, saying, "Take and eat; this is my body."

11. PASCHAL LAMB.

Then the paschal lamb is eaten. No food is to be taken after the paschal lamb.

12 WASHING OF HANDS

Hands are finally washed a third time

13. THE CUP OF SALVATION

A third cup of wine is now poured- The cup of the redemption or blessing is now poured

1Cor. 11:25 In the same way, after supper he took the cup, saying, "This cup is the new covenant in my blood; do this, whenever you drink it, in remembrance of me."

Luke 22:20 In the same way, after the supper he took the cup, saying, "This cup is the new covenant in my blood, which is poured out for you.

14. HALLEL

The third cup-the cup of the Blessing is now partaken and the remaining three Hallel psalms are sung and the feast is over.

Matt. 26:30 When they had sung a hymn, they went out to the Mount of Olives.

3.20 THE SUPPER

A meal together is a great symbol even in modern civilization. We invite people for a dinner whenever we want to show our fellowship, friendship and care for someone. Business dinners are an extension of

this concept where over a friendly cordial atmosphere the business is discussed.

Supper together had a greater depth of meaning among the eastern people and also among the African people. The Sudanese culture which is still similar to the ancient Jewish culture indicates many new depths in this regard. Supper among the nomads as well as among the pastoral communities were never eaten inside the house. It was served at the entrance gate where any stranger or friend may join the supper. they were gently forced to partake of the hospitality. this was the custom of the patriarchal period as can be seen from the story of entertainments offered by Abraham to strangers who turned out to be angels with a message. We have the warning in the New Testament, "Forget not your hospitality, for through this people have entertained angels." At a time when travel was tedious and long on foot or on mules or camels, the travellers needed food and rest on the way. The normal universal custom of the period was therefore the open house where strangers may join in food and shelter for the night. It indicated a wider sense of human understanding and fellowship with all mankind. It indicated an empathy with fellow beings and into their problems. This aspect was always in the supper tables of the Israelites. Meals were binding experiences; they were a common partaking of the elements of life where barriers were broken, stories were told and agreements were made on a friendly basis.

"Eating together is one of the simplest and the oldest acts of fellowship in the world."

William Barclay.

"The Lord's supper speaks the universal language of table fellowship. When you invite someone over for supper, you are telling them...that you are friends. and in the act of eating together you are reinforcing , strengthening and extending that fellowship."

so it is with Lord's Supper. To sit down to the Lord's table is to confess or witness to each other that we are brothers and sisters in Christ. And the act of eating together deepens the relationship."

Marlin Jeschke, Gospel Herald.

A person who has partaken food with salt with another person is considered a friend. Even if he is a foe, he cannot be attacked. Eating food with salt is considered as a sort of covenant of friendship. This is echoed in the mention of the term "salt of the covenant" in levitical ordinances. The Addition of the salt of the covenant in the offering meant that Yahweh should not destroy those who have partaken the offered food with the salt in it even though they are alienated from him by guilt and sin.

Lev. 2:13 Season all your grain offerings with salt. Do not leave the salt of the covenant of your God out of your grain offerings; add salt to all your offerings.

Num. 18:19 Whatever is set aside from the holy offerings the Israelites present to the LORD I give to you and your sons and daughters as your regular share. It is an everlasting covenant of salt before the LORD for both you and your offspring."

3.30 THE COVENANT SUPPER

This brings us to another important aspect of the supper - the covenant aspect. We have mentioned earlier that supper is negotiating table. The wider extended aspect of this is found in the covenants which in the broad sense of the form is an agreement between two parties. In the Old Testament we have two types of covenants.

1. The covenant between two people of equal status. Abraham makes a covenant with Abhimelek in Gen 21:25-34. It could be a treaty of Peace between two Kings or two Knights. These covenants ended up usually

with a feast. Marriage ceremonies are covenants between two families and we end this us in a feast.

2. Then there is a covenant between a Superior with an Inferior. It could be a treaty between an Emperor and a King; a King and a vassal King etc. The covenants of God is made in this fashion. In this contract the document start with the declaration of the identity of the Superior Party and then goes on to grant concessions and grace to the Inferior Party.

The covenant of God with Abraham is described in Gen 15 where the covenant ceremony culminated in a sacrifice of a heifer, a she goat, a ram, a turtle and a pigeon. God himself goes between the sacrifices and makes his gracious offerings.

The great covenant between God and Israel as a nation is found in Ex. 19-24. The covenant document starts: "I am the Lord your God, who brought you....." Of particular importance to us is the Sinaitic covenant - a covenant between God and his people, the Israel. The new covenant is simply the renewed version of the Old covenant and its fulfillment.

The Sinaitic Covenant:

Exod. 24:1-12 Then he said to Moses, "Come up to the LORD, you and Aaron, Nadab and Abihu, and seventy of the elders of Israel. ..... When Moses went and told the people all the LORD's words and laws, they responded with one voice, "Everything the LORD has said we will do." Moses then wrote down everything the LORD had said. He got up early the next morning and built an altar at the foot of the mountain and set up twelve stone pillars representing the twelve tribes of Israel.

Then he sent young Israelite men, and they offered burnt offerings and sacrificed young bulls as fellowship offerings to the LORD.

Moses took half of the blood and put it in bowls, and the other half he sprinkled on the altar.

Then he took the Book of the Covenant and read it to the people. They responded, "We will do everything the LORD has said; we will obey."

Moses then took the blood, sprinkled it on the people and said, "This is the blood of the covenant that the LORD has made with you in accordance with all these words."

Moses and Aaron, Nadab and Abihu, and the seventy elders of Israel went up and saw the God of Israel. Under his feet was something like a pavement made of sapphire, clear as the sky itself. But God did not raise his hand against these leaders of the Israelites; they saw God, and they ate and drank.

The LORD said to Moses, "Come up to me on the mountain and stay here, and I will give you the tablets of stone, with the law and commands I have written for their instruction."

The New Covenant:

Matt. 26:26-28 While they were eating, Jesus took bread, gave thanks and broke it, and gave it to his disciples, saying, "Take and eat; this is my body." Then he took the cup, gave thanks and offered it to them, saying, "Drink from it, all of you. This is my blood of the covenant, which is poured out for many for the forgiveness of sins.

Luke 22:14-20 When the hour came, Jesus and his apostles reclined at the table. And he said to them, "I have eagerly desired to eat this Passover with you before I suffer. For I tell you, I will not eat it again until it finds fulfillment in the kingdom of God." After taking the cup, he gave thanks and said, "Take this and divide it among you. For I tell you I will not drink again of the fruit of the vine until the kingdom of God comes." And he took bread, gave thanks and broke it, and gave it

to them, saying, "This is my body given for you; do this in remembrance of me." In the same way, after the supper he took the cup, saying, "This cup is the new covenant in my blood, which is poured out for you.

Both the old covenant and the new covenant are similar:

1. Both were presided over by Jesus

2. Both were culminated with a feast with the Giver (God-Jesus) and participated by the elders of the communities to whom it were given. It was with 74 elders in Mosaic Covenant and 12 elders of the New Israel in the New Covenant.

3. Both were culminated with blood of the sacrifice of the sacrificial lamb and the sprinkling or reception of this blood by the recipient. In both cases it was given with the institutional words, "This is the blood of the Covenant".

4. At the end of the covenant ratification, instructions and regulations were given through an intermediary ;Moses in the first case and the Holy Spirit in the second case.

What are the terms of the covenant in these cases?

Exod. 19:5-6 Now **if you obey** me fully and keep my covenant, then out of all nations you will be my treasured possession. Although the whole earth is mine, you will be for me a kingdom of priests and a holy nation.' These are the words you are to speak to the Israelites."

Deut. 7:6-8 For you are a people holy to the LORD your God. The LORD your God has chosen you out of all the peoples on the face of the earth to be his people, his treasured possession. The LORD did not set his affection on you and choose you because you were more numerous than other peoples, for you were the fewest of all peoples.

But it was because the LORD loved you and kept the oath he swore to your forefathers that he brought you out with a mighty hand and redeemed you from the land of slavery, from the power of Pharaoh king of Egypt.

1Pet. 2:9-10 But **you are** a chosen people, a royal priesthood, a holy nation, a people belonging to God, that you may declare the praises of him who called you out of darkness into his wonderful light. Once you were not a people, but now you are the people of God; once you had not received mercy, but now you have received mercy.

The two covenants are the same except for the condition "If you obey" in the first . There is no condition in the second. It is fully grace. Both are election based on the sovereignty o f God. In the first you will receive as far you obey and in the second you receive unconditionally. God can do it, because he is the sovereign.

Both speaks of blessings- one earthly and the other beginning here to eternity. Jesus promised to come and take his people to be with him eternally.

So when we partake the communion we are partaking a covenant ceremony. God is offering you an election. You are not fit to receive it. But he offers his salvation freely to you. When we take the bread and wine we are confessing our willingness to accept this offer. It is our declaration of the rebirth, our faith in Jesus Christ as the only way, the only truth and the only life.

3.40 THE SACRIFICE AND THE SACRIFICIAL FEAST

Unlike we normally consider, meat was not a regular part of the supper among the cattle or sheep breeders. Quite the contrary, it was an anathema to kill an animal for food. Unless an animal fall down due to

weakness it was forbidden to kill from the flock even when extreme starvation set in. It was then allowed to bleed the animal's blood as a drink with a straw through one of the veins, if milk was not sufficient to sustain life. This was because the animal was the wealth and eating would be like consuming the capital. This is probably the taboo on cow slaughter in India. But the exception was when a sacrifice was offered. Sacrifices were a great event when the entire tribe was called in and shared in the festivities. Sin offering was special which required the killing of a bird, a sheep or even an ox depending on the seriousness of the sin and the persons position in society who committed the sin. When a whole community has committed unpardonable sin, a human life was often given. During these occasions there were dancing and drinking. The animals were offered to the principality or power and then ceremoniously slaughtered. In vedic India it was done by suffocating the bull by closing all nine openings. In Africa and Middle East it was done by bleeding. The meat was then divided to all families depending on their relational position with the celebrant. No portion of the meat was left over night and must be consumed the same day. If anything was left over, it must be burnt with fire or buried outside the city limits. (There were no refrigerators in those days)

Sharing of the sacrificial meat was in a way a communion with the principality to whom it was offered. In Rome in the period of Christian expansion all meat offered on sale in the market were were sacrificial meat. (Hence Paul's advise, 'eat what you get, if it does not bother your conscience or your brother's")

Sacrificial supper is a common feature in most religions. Among the Hindus daily prasadam is the sacrificial communion being offered to the deity and then distributed among the devotees. The feast of the Id-el_Kabir is celebrating the sacrifice of Ishmael (Islam considers that Abraham was asked to sacrifice Ishamael and not Issac, being the first born) by Abraham when God provided a substitute Ram. Every first born in the family must provide severally or jointly a sacrificial ram or

an oxen as a redemption very similar to pesah celebration. thus sacrificial communal supper is a common feature of all religions from the beginning of history.

In the pagan practice they were meant either to please or to praise. they simply expresses their joy over the deliverance from calamities, sin, suffering etc. as a community. alternately a sacrifice is provided to please or appease a power to provide something special (Rain or victory or good harvest etc) or to avert a calamity (famine, locust, sickness, death etc.) Such feasts provided a means of bondage between the members of the community making it into an organism.

Alternately occasions like birth, naming, initiations into adulthood, marriage, death etc. provided occasions for communal joy or bereavement where feasts were an expression of the communal harmony and solidarity.

Thus we notice that Lord's Supper was not anything new. It is an old custom redefined with a new meaning and a new principality. It should be clearly understood that it is not therefore a typically Christian ceremony. Even the reduction of feast into tokens of feast (like a small piece of bread or wafer and a little sip of wine) is found in other prasadam distributions which are widely cherished even in other religions.

3.50 REGULATIONS REGARDING SACRIFICES AND OFFERINGS

The levitical ordinances were given to Moses by God himself from the Tabernacle. they Foreshadow the heavenly realities and final fulfillment to come in the ultimate sacrifice of the Cosmos in Christ Jesus. These Sacrifices were:

1. The burnt offerings - a submission statement

- sin offering: Animal sacrifice

2. The Cereal offering - a dedication: Vegetable sacrifice

3. The Peace Offering - Animal + Vegetable sacrifice

4. The sin offering Animal Sacrifice

5. The Guilt offering Animal Sacrifice

Out of these five different types of sacrifices, four involves animal sacrifice and only one involves purely vegetable sacrifice. Notice the cereal offering also involves a burning sacrifice except that there is no blood. All other four sacrifices involves a violation of the law to be appeased when blood sacrifice was ordained.

With this levitical background turn to the ordinance of Jesus in the new covenant in his blood. The reference to the blood in the institution of the Lord's table indicates a redemption already achieved. It thus does not refer to a redemptive or sin offering. The only elements involved are the bread and the wine. This then is not a burnt offering, a peace offering, a sin offering or a guilt offering. The table of the the Lord comes after the sin has been paid for, peace has been made and guilt covered. Any sin uncovered must be covered before coming to the table. It is meant for the redeemed, the born again, who are at peace with God and who have things to praise for. Before coming to the table a must examine himself to see that sins are repented for and covered by Jesus' blood.

1Cor. 11:27-32 Therefore, whoever eats the bread or drinks the cup of the Lord in an unworthy manner will be guilty of sinning against the body and blood of the Lord. A man ought to examine himself before he eats of the bread and drinks of the cup. For anyone who eats and drinks without recognizing the body of the Lord eats and drinks judgment on himself. That is why many among you are weak and sick, and a number

of you have fallen asleep. But if we judged ourselves, we would not come under judgment. When we are judged by the Lord, we are being disciplined so that we will not be condemned with the world.

One thing is certain the Eucharist is not a sacrifice of blood.

Secondly, it is not a giving, but a receiving. If anything is sacrificed it is the receiver. In the old covenant it was God who received the offering from the devotees. Here it is God who gives and the devotees that receive. Jesus has made his sacrifice on behalf of humanity once and for all. The Lord's table therefore does not involve blood. It is only praise that remains.

CHAPTER FOUR

HISTORICAL PERSPECTIVES

4.1 HISTORICAL REENACTING AND FESTIVALS AND RITES OF INTENSIFICATION

The Lord's Table is a renenacting of Lord's Last Supper in the Upper Room. Further it was an ordinance regarding the historical fact of the Avtar of Jesus and his final accomplishments through his death on the Cross of Calvary and of his Resurrection and of his Second Coming in Glory for his Church. In this sense it is a full restatement of our full faith. In most Episcopal and liturgical services reciting of the Creed of faith (the Nicene and Constantinople Creed) is an essential part. The

church services and fellowship meetings are sociologically Rites of Intensification. Rites of intensification is aimed at reaffirming our faith over and over again. This is done through the means of symbols. Christian life is a process of sanctification. This is achieved through a continuous reminder of what Jesus did. It is this what keeps the sancitification process on the go and enable the believer to open up and surrender their various facets of life to the control of the Holy Spirit.

Historical renactment and festivals were used in all cultures for intensification purposes. Celebrations of Liberations are part of every country's calendar. All nations celebrated their independence, victory and even penance for failures as a constant reminder of the lessons of history. Celebrations therefore are a necessary part of any community. Every religous community follows this method. Festivals are important. We see this in the Old Testament through out.

Main Feast for the Jews was the feast of the unleavened bread - the Independence Day.

Exod. 12:17 "Celebrate the Feast of Unleavened Bread, because it was on this very day that I brought your divisions out of Egypt. Celebrate this day as a lasting ordinance for the generations to come.

Another later addition was the festival of Purim- the day when Jews were saved from the hands of the enemies.

Esth. 9:19 That is why rural Jews --those living in villages --observe the fourteenth of the month of Adar as a day of joy and feasting, a day for giving presents to each other.

Esth. 9:22 as the time when the Jews got relief from their enemies, and as the month when their sorrow was turned into joy and their mourning into a day of celebration. He wrote them to observe the days as days of feasting and joy and giving presents of food to one another and gifts to the poor.

The festival of Lord's Table is to be day of rejoicing celebrating the liberation of every Christian. A constant renewal of the ceremony is important for the effective sanctification process for holiness.

4.2 ORDINANCE OF THE MELCHIZEDEKIAN ORDER.

Gen. 14:18-20 Then Melchizedek king of Salem brought out bread and wine. He was priest of God Most High, and he blessed Abram, saying,

"Blessed be Abram by God Most High, Creator of heaven and earth. And blessed be God Most High, who delivered your enemies into your hand." Then Abram gave him a tenth of everything.

Hebr. 7:1-3 This Melchizedek was king of Salem and priest of God Most High. He met Abraham returning from the defeat of the kings and blessed him, and Abraham gave him a tenth of everything. First, his name means "king of righteousness"; then also, "king of Salem" means "king of peace." Without father or mother, without genealogy, without beginning of days or end of life, like the Son of God he remains a priest forever.

Hebr. 7:16-17 one who has become a priest not on the basis of a regulation as to his ancestry but on the basis of the power of an indestructible life. For it is declared: "You are a priest forever, in the order of Melchizedek."

The first bread and wine table of communion was set by Melchizedek before Abraham. Abraham was called out by God. But there existed a tribe and a priesthood for the God Most High even before that, outside of the tribe of Abrham and his lineage. The culmination of that lineage was in Mechizedek. He was the King of Jerusalem and of the tribe of Phillistines. Phillistines were called into Kingdom, before Abraham was. They were given the land of Canaan. They occupied that area at Abraham's time. We have evidence in the Bible that they were brought into this land from the island of Caphtor over the sea by mighty deeds, most probably by the intervension of some huge fish.

Deut. 2:23 And as for the Avvites who lived in villages as far as Gaza, the Caphtorites coming out from Caphtor destroyed them and settled in their place.)

Jer. 47:4 For the day has come to destroy all the Philistines and to cut off all survivors who could help Tyre and Sidon. The LORD is about to destroy the Philistines, the remnant from the coasts of Caphtor.

Amos 9:7 "Are not you Israelites the same to me as the Cushites?" declares the LORD. "Did I not bring Israel up from Egypt, the Philistines from Caphtor and the Arameans from Kir?

The God Philistines was Dagon.

Judg. 16:23 Now the rulers of the Philistines assembled to offer a great sacrifice to Dagon their god and to celebrate, saying, "Our god has delivered Samson, our enemy, into our hands."

Dagon was a fish God - the God of the Sea. Most probably the memory of the great sea deliverance degenerated into idol woship of Dagon, just as Dan degenerated Yahweh worship into bull worship. Yahweh was a mountain God to Israel. If it were not for the constant presence of the prophets Israel also would have fallen under idolatry.

Gen. 20:9 Then Abimelech called Abraham in and said, "What have you done to us? How have I wronged you that you have brought such great guilt upon me and my kingdom? You have done things to me that should not be done."

Gen. 10:14 Pathrusites, Casluhites (from whom the Philistines came) and Caphtorites.

Deut. 2:23 And as for the Avvites who lived in villages as far as Gaza, the Caphtorites coming out from Caphtor destroyed them and settled in their place.)

1Chr. 1:12 Pathrusites, Casluhites (from whom the Philistines came) and Caphtorites.

The descendant of Melchizedek, the King of Jerusalem was Abhimelek. He definitely knew the ways of the Lord. This is displayed in his dealings with Abraham and Issac. Abhimelk respected Abraham and Issac. Did he realise that his predecessor has handed over the Kingdom

to them in the sacrament of bread and wine? But he was no more the priest of the High God. With the disappearance of Melchizedek, priesthood left Phillistine Caphtorites. The next generation king was Adoni-zedek. He had the zedek prefix but was an enemy of God.

Josh. 10:3 So Adoni-zedek king of Jerusalem appealed to Hoham king of Hebron, Piram king of Jarmuth, Japhia king of Lachish and Debir king of Eglon.

Joshua fought with him.

After the death of Joshua the next king of Jerusalem was Adoni-bezek. But then the city of Jerusalem was taken over by the Jebusites the hilly -billies of the time from whom David won it.

Judg. 1:5-6 It was there that they found Adoni-bezek and fought against him, putting to rout the Canaanites and Perizzites. Adoni-bezek fled, but they chased him and caught him, and cut off his thumbs and big toes.

Jer. 47:4 For the day has come to destroy all the Philistines and to cut off all survivors who could help Tyre and Sidon. The LORD is about to destroy the Philistines, the remnant from the coasts of Caphtor.

This whole story therefore indicates that the ceremony of the bread and wine was an official handing over ceremony where Melchizedek handed over

1. the Election and the Kingdom to Israel.

2. Royal priesthood to Israel.

The ceremony of the bread and wine which our Lord made was to take the Royal Priesthood and the Kingdom from the Israel and hand it over to a new people - the Church. Hence Peter could boldly announce that

"You are a chosen race, a royal priesthood, a holy nation, God's own people, that you may declare the wonderful deed of him." 1 Peter 2:9

This he could do, because he, like Melchizedek, was a High Priest to the most Holy God and also legally and by lineage the King of the Jews. In that process Israel lost its Kingdom and Church became the heir.

Luke 12:32 "Do not be afraid, little flock, for your Father has been pleased to give you the kingdom.

In the repetitive act the elders of the church is simply reconfirming your election.

With the sacrifice of separation and consecration through the Baptism outside of Levitical Order in the Mechizedekian order Jesus started his Ministry and ended up with a second sacrament - the passover where he gives himself up. Overlapping this we have the beginning of the new liberation from bondage in the passage into the Kingdom of God. This is also of the Melchizedekian Order.

4.3 A MILLENIAL SUPPER

When God created man God said, "Behold I have given you every plant yielding seed which is upon the face of the earth, and every tree with seed in its fruit, you shall have them for food. and every beast of the earth, and to every bird of the air, and to everything that creeps on the earth, everything that has breath of life, I have given every green plant for food." Gen 1:29-30

Thus originally all animals were vegetarians not meat eaters. Meat as food was introduced only after the flood where God ordained that "Every moving thing that live shall be food for you; and as I gave you green plants, I give you everything" Gen. 9:3-4 This was to compensate for the drastic changes in the earth's protective layers following the fall

of the waters from above the firmament (the ice layer above the stratosphere).

Gen. 1:7-8 So God made the expanse and separated the water under the expanse from the water above it. And it was so. God called the expanse "sky." And there was evening, and there was morning --the second day.

Gen. 7:11 In the six hundredth year of Noah's life, on the seventeenth day of the second month --on that day all the springs of the great deep burst forth, and the floodgates of the heavens were opened.

Consequently man's life span fell drastically and God permitted meat eating for man and animals. Before the flood man's life span was 912 with standard deviation of 57 while after the flood it became 329 with sd of 156. (Taking out Shem who lived through the transition 285+/-127) The life span after flood slowly decreased. This explains the large standard deviation. The maturity level as assessed by the birth of the first level was 117 with sd of 50 before flood and 43 with sd of 25 (without Shem 31+/-3)after the flood.

But this process is going to be reversed in the millennium.

Isa. 11:6-7 The wolf will live with the lamb, the leopard will lie down with the goat, the calf and the lion and the yearling together; and a little child will lead them. The cow will feed with the bear, their young will lie down together, and the lion will eat straw like the ox.

Isa. 65:20 "Never again will there be in it an infant who lives but a few days, or an old man who does not live out his years; he who dies at a hundred will be thought a mere youth; he who fails to reach a hundred will be considered accursed.

Isa. 65:25 The wolf and the lamb will feed together, and the lion will eat straw like the ox, but dust will be the serpent's food. They will neither harm nor destroy on all my holy mountain," says the LORD.

The cancellation of meat offerings and sacrifices and the feasts with bread and wine is simply a foretaste of the millenial period when Jesus will be reigning. Look forward to this great event says Jesus. This then is a celebration of hope and the confession of our faith in Jesus' second coming and his Kingdom.

Mark 14:23-25 Then he took the cup, gave thanks and offered it to them, and they all drank from it. "This is my blood of the covenant, which is poured out for many," he said to them. "I tell you the truth, I will not drink again of the fruit of the vine until that day when I drink it anew in the kingdom of God."

Luke 22:17 -18 After taking the cup, he gave thanks and said, "Take this and divide it among you. For I tell you I will not drink again of the fruit of the vine until the kingdom of God comes."

1Cor. 11:25 -26 In the same way, after supper he took the cup, saying, "This cup is the new covenant in my blood; do this, whenever you drink it, in remembrance of me." For whenever you eat this bread and drink this cup, you proclaim the Lord's death until he comes.

4.4 THE BRIDEGROOM'S PROPOSAL

One of the main themes of our Lord's explanation of the relation between the Church and himself was that of a bride and the bride groom. This analogy was always in his mind. At the time when he was going on to the cross where Church was to be separated from him into a separate entity continuing to exist on the earth while he went on to heaven, he probably wanted to stress this aspect. Just as Eve was separated from Adam by God after putting him through a deep sleep; Church was separated from Jesus as a living being outside of Jesus on the cross. A spear was pierced into the place where Adam was operated upon and out it flowed blood and water. It is out of this blood and water the Church arose.

Gen. 2:21 So the LORD God caused the man to fall into a deep sleep; and while he was sleeping, he took one of the man's ribs and closed up the place with flesh.

Gen. 2:22 Then the LORD God made a woman from the rib he had taken out of the man, and he brought her to the man.

Gen. 2:23 The man said, "This is now bone of my bones and flesh of my flesh; she shall be called `woman, ' for she was taken out of man."

As eve was the mother of all men, so the church is the mother of all recreated new men

One of the methods of proposal for a gentleman to a girl is to walk into her house in the presence of the family and pull out skin of wine and a cup and pour the wine into the cup, sip it and then lay it before the girl. If the girl is interested and willing to accept the offer, she will take the cup and drink of it. There will be great festivities following it. This is the procedure for betrothal. Betrothal in the Jewish custom was as binding as the marriage. Marriage itself will take place later. The man will have to work hard to make a home. Often he will build the house with his friends with his own hands. The beauty of it is determined by his affection to his girl. During the period he may send gifts through his friends. But when he is ready he will come and take his bride away.

John 14:1-4 "Do not let your hearts be troubled. Trust in God; trust also in me. In my Father's house are many rooms(places); if it were not so, I would have told you. I am going there to prepare a place for you. And if I go and prepare a place for you, I will come back and take you to be with me that you also may be where I am. You know the way to the place where I am going."

Matt. 24:36 "No one knows about that day or hour, not even the angels in heaven, nor the Son, but only the Father.

Acts 1:7 He said to them: "It is not for you to know the times or dates the Father has set by his own authority.

This is done stealthily. It is a stealing away, often in the middle of the night. The day and the time no one knows. No Not even the son. This is because, the son will have to complete his house and his father will have to approve it. If the father is not satisfied with the house the son will have to modify or rebuild it. So the time is decided by the father when the house is ready. Until the fulness of the redeemed is completed the second coming cannot take place. Then he will come to take his bride to be with him.

When Jesus offered the cup of wine it was a proposal to church. The apostles as part of the body of Church took the cup and accepted the offer. In every generation the cup is offered as an on going process. The fact that you come forward and take the cup and drink from it is an acceptance of Jesus's offer and declares to the world that you are part of the waiting bride - the Church.

CHAPTER 5

SACRAMENTS

5.1 THE SEVEN SACRAMENTS

Two sacraments were established by Jesus himself and were practiced through the centuries. These are:

1. Baptism

2, Lord's Supper.

(To these two are added five others by several churches:

3. Confirmation

4. Penance

5. Orders

6. Matrimony

7. Extreme Unctions.

These are not instituted by Jesus.)

Both are transient symbols and therefore are less likely to degenerate into idols. However in the long tradition it has to a very great extent been given magical powers and elements involved were given idol status. Surprisingly this is so in a wide spectrum of denominations from Roman Catholic to Pentecostals.

The word sacrament does not occur in the bible anywhere. It originated from the Latin word "sacramentum". Sacramentum was a sum of money given by the contesting parties in a litigation wagering their claim. One who won the litigation got his money back and the loser lost it. The money forfeited was supposed to go to the temple. How does this apply in the Christian Sacraments? The implication here is that Church in giving the sacrament to the person is making a wager, whereby the Church claims this person to itself. The other party here is the world and its ways. How it turns out to be is determined by the court of law. In providing the baptism, in giving the bread and wine in Lord's Supper, in taking the person through the process of confirmation, penance, accepting them into various orders of the church and marrying them in the presence of the Christian Assembly and even in giving them the last rite of extreme unction,; Church is laying its claim on the person. But whether it is realized, in actuality or not, is determined by the life and ultimate judgment of God himself. This I believe is the true explanation of the sacraments.

The alternate derivation is from military usage where sacramentum is a sacred pledge of loyalty and obedience. The original word therefore is certainly of pagan origin. Because of this many evangelical theologians objects to the usage of the word sacrament to denote the institutions of the Church. In its modern usage it simply means an symbol instituted by Christ.

The sacrament has three essential parts.

PERSPECTIVES ON THE LORD'S TABLE

1. The Outward visible sign. This sign is only an image or symbol of something else.

Gen. 9:12 And God said, "This is the sign of the covenant I am making between me and you and every living creature with you, a covenant for all generations to come:

Gen. 9:13 I have set my rainbow in the clouds, and it will be the sign of the covenant between me and the earth.

Gen. 17:11 You are to undergo circumcision, and it will be the sign of the covenant between me and you.

All sacraments are symbolic. They are symbol of a spiritual reality in the spiritual realm translated into the material world.

2. The inward spiritual grace signified and sealed by the sacrament.

Rom. 4:11 And he received the sign of circumcision, a seal of the righteousness that he had by faith while he was still uncircumcised. So then, he is the father of all who believe but have not been circumcised, in order that righteousness might be credited to them.

Sacraments therefore derive their meaning and purpose from its spiritual reality.

3. The sacramental union between the physical and the spiritual.

Separated from the spiritual reality, the image ceases to have any meaning. However when the spiritual reality is realized the Sacraments are a means of Grace. There are three possible stands on this.

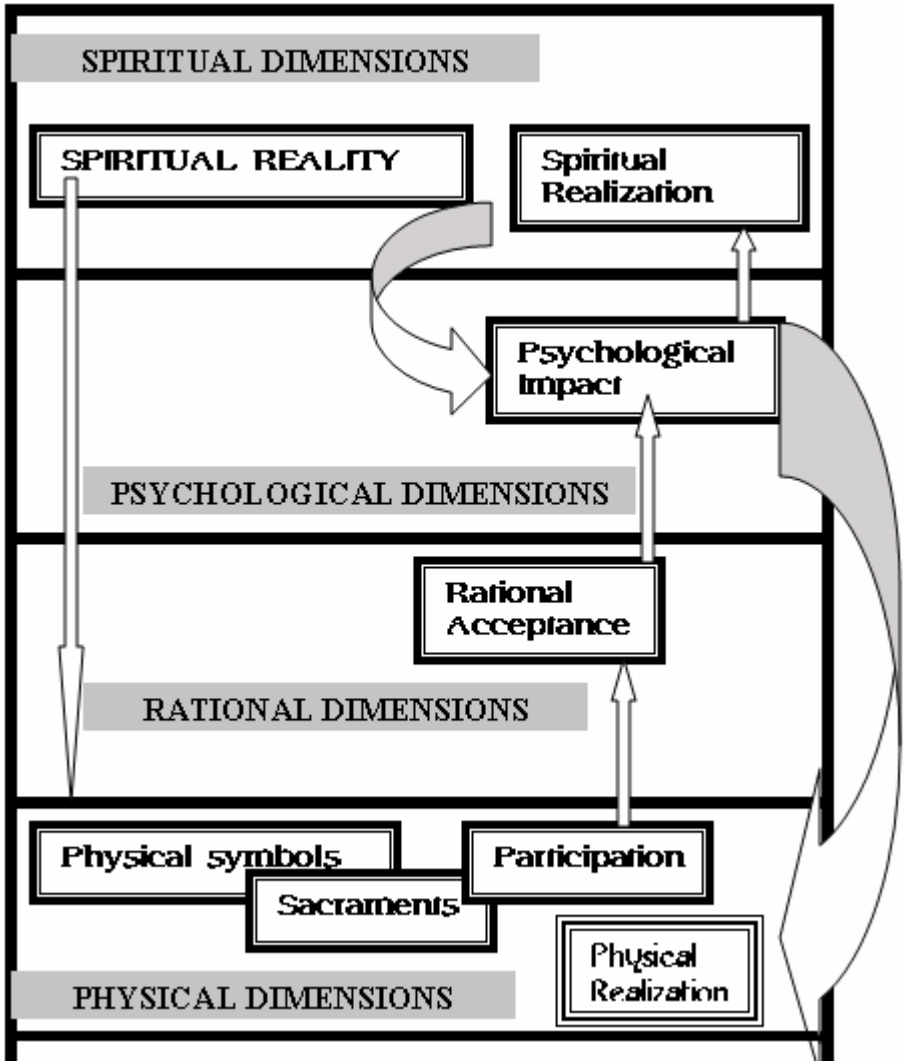
a. The reality and the symbol become identical. Sacraments are a means of receiving grace. Baptism is the means of regeneration and Eucharist is the means of absolution as it is the sacrifice of Jesus repeated for the

specific period of sin of the person who comes to the table. When the priest takes up the bread and the wine and bless them a physical change in the elements takes place and they become in reality the flesh and blood of Jesus. This is the mystical explanation of the sacrament. There is magic in the institutional words. In the history of the church this was challenged and tested and several priests even went to the extent of forging the results. This is the stand of the Roman Catholic and Orthodox Churches.

b. The reality and the symbol are parallel in two different planes. Local realization of the sign and the signified actually occur for the believer. Though in reality the bread and wine does not become flesh and blood, to the believer it becomes flesh and blood. It is as though he has taken the actual flesh and blood of Jesus. There is no magic in the words, there is no power in the blessing process. But in the spirit it becomes flesh and blood of Jesus to those who partake of it in faith. For others it is just useless piece of bread and draught of wine. However to those who partake of it with guilt it becomes a means of judgement by the same process. They are declarations of something more profound which the believer has been experiencing. It can bring nourishment and growth in Christian life if done with faith. But if undertaken with guilt it can react psychologically to the detriment of the one who partakes of it. This is simply the reaction of the changes in the image dimension into the spiritual dimension. In this sense it is a means of Grace. This is the evangelical stand point

c. The sacraments are symbols and therefore it can have no positive or negative effect on the partaker in any way. This is a rationalistic stand which denies the existence of a spiritual realm and interaction between spiritual and material realms.

The effect of sacrament on man may be traced as follows:



For a rationalist however the spiritual realm does not exist. It is only the psychological realm continued and misunderstood. In that case there is no spiritual meaning for the sacrament except as a myth in the mind. Myths on the other hand do have an effect on the mind only through delusion. It may be acceptable to a rationalist and material scientist who does not want to accept the reality of the existence of God

and dimensions other than what is perceptible through senses. But this is not an alternative for a believer, though many pentecostals tend to this argument.

So we see that a sacrament finally is a sacrament. If you do not bet on it and make no claim, you don't have anything to gain or loose. There is no judgment in favor of you or against you. However if you are claiming something in the sacrament, depending on your rights and reality of your position in this matter you either gain much or loose much. St. James liturgy therefore puts this argument as follows in the final prayer after the communion have been received: "Lord, the flesh and blood which we have now received, may it not turn out to be for our guilt and punishment, instead may it to me for our salvation and for our eternal life in Jesus Christ."

It is this that Paul states in:

1Cor. 11:26-30. For whenever you eat this bread and drink this cup, you proclaim the Lord's death until he comes. Therefore, whoever eats the bread or drinks the cup of the Lord in an unworthy manner will be guilty of sinning against the body and blood of the Lord. A man ought to examine himself before he eats of the bread and drinks of the cup. For anyone who eats and drinks without recognizing the body of the Lord eats and drinks judgment on himself. That is why many among you are weak and sick, and a number of you have fallen asleep.

5.2 MULTIDIMENSIONAL PROJECTION INTERPRETATION

Man is living in a multidimensional world, even though we are only aware of the four dimensions of space and time. It has always been the contention of Christianity that we do exist simultaneously with the material world in a spiritual world also. This coexistence of man in both material and spiritual dimensions give the added meaning to the sacraments. The apparent physical acts has not only its consequences in the material world, but also in the spiritual world following the rules of cause -effect relationship. This concept is actually emphasized in the Holy Communion liturgies of St. James and others. In the bread and wine the actual presence of Jesus is proclaimed and as the priest carries the elements he is actually holding the flesh and blood in his hands in the spirit. The believer receives the flesh and blood in spirit which gives him life. This life is real and is realizable in projection in the material world.

When the church worship they are worshipping along with a host of unseen beings in different planes. This is also clearly elucidated in all forms of liturgies. These facts which were well known to our parents are now being rediscovered. Unless this multidimensional world view is reestablished and understood the sacraments will remain as a mystery.